FAREWELL SERMON OF HADHRAT MUHAMMAD (SALLALLAHU ALAYHI WASALLAM)

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ
اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِیۡنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی
سَیِّدِنَا وَسَنَدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصۡحَابِهٖ اَجۡمَعِیۡنَ

FAREWELL HAJJ SERMON

The journey of Hajj is an extremely Lofty chapter in the Blessed life of Nabi (S.A.W.) . After Hijrat, the first and last Hajj performed by Nabi(S.A.W) was the one in which the Sahaabah(R.A.) received many directives through the last sermon. When they were informed that the Chief of the worlds, the Beloved of the Rabb-ul-Aalameen was proceeding for Hajj, they headed for Makkaah from all directions. The people of Madinah and those that joined them along the way were so many that it was difficult to keep count. According to one opinion, there were about one laakh (a hundred thousand) in the battle of Tabuk, and therefore the number that proceeded for Hajj must be much more. According to Mullah Ali Qari(R.A.) the number was either 114 000, 124 000, or 130 000. As far as the eye could see to the right or left, there were crowds of people. Some on foot and others on conveyances. The Sahaabah joined with whatever means at their disposal.

The journey itself radiated an atmosphere of love and brotherhood. The illustrious Sahaabah (R.A.), whose love for Nabi(S.A.W.) knew no bounds were present. Rasulullaah(S.A.W.) asked the companions to learn the regulations of Hajj from him for he may not be able to perform Hajj after this. (Muslim vol 1 P. 419).The revelation of Surah Nasr (IzaaJaa) added to the fervour of this Hajj, for in it came another indication of Nabi (S.A.W.)'s demise and of his final journey. (Hayaatus Sahaabah vol 2 P. 403).

One can therefore realise that the advice given to this chosen group of the Ummat was to be of great benefit to the whole of mankind until the Day of Qiyaamat. This is why, in addition to the laws of Hajj, many other laws were taught to the people and many wise advises were given to them. They were taught about Hajj and about many other important laws pertaining to their daily lives.

Hadhrat Muhaddith-e- Jalil Moulana Habibur-Rahmaan Azami (R.A.) comments where Sheikh Muhammad Zakiriyya (RA) has compiled the narrations of the Sermons of Hajjatul Wadaa.

"Nabi (S.A.W.)'s Hajj sermons are so Lofty in status that not only is it essential for the person when intending to perform Hajj, but it is also beneficial to glean from it at all times.

It has been my intention for quite a while to gather these sermons and to publish them with a brief explanation for the benefit of all the Muslims. With this in mind, I have gathered narrations from the Sahih and Sunnan. Sermons from Majumal-ul-Zawaahid and Hayaatus-Sahaabah have also been collected.

I commence this work in the name of Allaah, the All Knowing the Controller of All things. It is my desire that Allaah, in His infinite Mercy, accepts this unfortunate servant who is absent from Hajj, among the circle of the Hujjaaj.

According to one opinion, the Hajj journey of Nabi (S.A.W.) commenced from Madinah Munawwarah after Zuhr on the Monday of 25th Zil Qadah 10 Hijri. That month had twenty nine days. Zil Hajj started on a Thursday. They reached Makkah Mukarramah on the fourth of Zil Hajj. It was a Sunday. On Thursday, the eighth of Zil Hajj, they proceeded to Mina. Hajj was on a Friday. They remained in Mina until the thirteenth of Zil Hajj, for the Ramee-e-Jamaraah (pelting of the Shaitaans). On the morning of the

fourteenth Zil Hajj, they commenced the journey for Madinah Munawwarah. This implies that their total stay lasted for ten days during which they stayed in Makkah, Mina, Muzdalifah and Arafaat. (Juz Hajjatul Wadaa)

During this journey many sermons were delivered. Amongst these, the most famous are those delivered at Mina and Arafaat. Whenever a particular narration is linked to Arafaat or Mina, then it is related under that chapter. Those narrations which are not linked to either of these are related under the section Hajjtul Wadaa. May Allaah Ta'aala grant every Muslim the wisdom to appreciate, value and to act upon these directives and also to propagate them. Since Nabi (S.A.W.) lived for about three months after this Hajj, and since this was the last such gathering in which he advised such a great proportion of his Ummat on such important issues, some Sahaabah-e-kiraam have interpreted it as his last testament. Therefore one should view the weight of these statements and safeguard them as one would do with a testament.

Wallaahul Muwaf-fiq Fazlur-Rahmaan Azami 3 Zul Hijjah 1415 3rd. May 1995 .

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
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THE SERMON OF THE DAY OF ARAFAAT

HADITH ONE

1. Imaam Muslim (R.A.) narrates a lengthy Hadith from Hadhrat Jaabir (R.A.) regarding Hajjatul Wadaa.

Rasulullaah (S.A.W.) reached Arafaat on the ninth Zul Hijjah. A tent was pitched for him at a place called Namira, which is near Arafaat. He stayed there in. At Zawwaal he ordered that the camel Qaswa, be saddled. He then mounted the camel. When he reached the valley of Uma, he addressed the people.

"Your blood and your wealth (possessions) are haraam(sacred) on you just as this day, this month, this city. Listen attentively. Be cautious. All issues of the days of Ignorance are placed under my two feet, and even the blood of the days of Ignorance. First and foremost I declare as terminated the blood of the son of Rabi bin Harith (Ayyaas). {This boy was from the tribe of Bani Saad, whom the tribe of Huzail killed while he was drinking milk. There was a battle between these two tribes and this child was struck with a stone which killed him.}

And the interest of the days of Ignorance is invalid and annihilated. And first and foremost I commence with the interest which is due to our tribe, which is the interest of our uncle Abbaas ibn Muttalib which is totally pardoned i.e. it will not be reclaimed from any one.

Fear Allaah concerning women. You have taken them from the trust of Allaah, and have made their private parts permissible by the word of Allaah.(by His order.) Your rights over them is that they do not allow any such person on your bed whom you do not desire (i.e. not to allow any one whom you do not desire , whether man or woman, stranger or relative to enter your home) as says Nawawi. If she does so then beat her (lightly for reformation) and not severely(such that marks are left on the body). And her rights over you are that you provide for her provision and clothing according to common law and custom. I leave amongst you such a thing that if you hold fast to it then you will never be misled. That is the Kitaab of Allaah. And when you are questioned concerning me (whether I have delivered the message to you or not), what will you say? The Sahaabah(R.A.) said, " We testify that you have propagated and conveyed the teachings of Allaah, and have been affectionate (a well wisher). Thereafter, Nabi (S.A.W.) raised his index finger to the sky and then lowered it to the people and said,"Ya Allaah, You be witness ." He said this thrice."
(Sahih Muslim with commentary of Nawawi Vol. 1, P. 397)

The additions between brackets are from the commentaries of Nawawi(R.A.) and Mullah Ali Qari(R.A.).

COMMENTARY

From this Hadith, we learn numerous things. Firstly, a Muslim should not spill the blood of another unjustly. This is a major sin. It appears in the Hadith that this sin will be judged first. The Ulema have stated that trampling upon the Huqooqul Ibaad (Rights of Man), the act of taking someone's possession (whether it be a little or plenty) without their permission, will be righted in the following manner. Alaah Ta'aala will not pardon the sinner, but his accepted devotions will be given to the injured party as recompense. Thus, even though the sinner may be an "Aabid" (worshipper),he may be destained to Jahannam due to his opposite stance concerning his fellow men.

Those of us in a habit of stealing and taking other people's belongings without their permission should ponder over how much of Ibaadat we have made, and how much of it has been accepted. Thereafter we should question ourselves as to whether we would like to part with the accepted part of our Ibaadat.

In this Hadith, mention is also made about the dignity and sanctity of every Muslim. This should serve as a warning against backbiting, degrading and humiliating a fellow Muslim thereby hurting him in any way. We should endeavour to abstain from these with steadfastness. The Arabs of that time honoured and respected Makkah-tul-Mukarramah very highly. Especially during the days of Nahr (sacrifice) during Zul Hijjah, they did not harm anyone. This is why Nabi (Sallallaahu Alayhi Wasallam) mentioned that as they accepted the sanctity of these days and places, so too should they understand the sanctity of a Muslim's blood, property and dignity.

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HADITH TWO

Imaam Tirmidhi (R.A.) narrates from Hadhrat Jaabir (R.A.) who says that he saw Rasulullaah (S.A.W.) on the day of Arafaat, mounted on his camel Qaswa, saying "Oh People, I am leaving such a thing amongst you, that if you hold on to it, then you will never be misled, the Kitaab of Allaah and my family".

Tirmidhi says that this Hadith is "Hasan Gharib". (Tirmidhi with Alfus Shazi vol 2 P. 219. Published by Sayyed H. M Company Karachi.)

N.B. Other Ahaadith are to follow wherein alongside the words " with the Kitaab of Allaah.", the "Sunnah of His Rasul" is also mentioned. (See Mustadark Vol.1 P. 93 Mishkaat P. 31)

COMMENTARY

In this Hadith, all the customs and rituals of the days of Ignorance were obliterated. The most outstanding and commonly practised amongst these were interest and usury. Nabi(S.A.W.) declared the blood and interest of his own tribes null and void. Imam Nawaawi(R.A.) comments that whosoever enjoins what is right and forbids evil should start from his own household and relatives first. This would make his efforts more easily and readily acceptable.

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HADITH THREE

Imaam Tirmidhi (R.A.) narrating from Junada Saluli (R.A.) says, "I saw Rasulullaah (S.A.W.) during Hajjtul Wadaa standing in Arafaat. One villager held the edge of his shawl and asked (begged) and he (S.A.W.) gave. At this, begging was made haraam(illegal). Rasulullaah (S.A.W.) said:"It is not permissible for any wealthy person or one having proper physical(health) to beg. However, if one is afflicted with such a dependency that makes one lie on the earth(i.e. utter poverty and destitution) or one is engulfed in some huge debt, then it is permissible for one to beg (but as per need). Whosoever begs to increase ones possessions, then it will become deep grooves on his face and heated stones which he will eat. One can therefore choose to increase or to decrease.
Tirmidhi says that this Hadith is "Gharib" (Tirmidhi Vol. 1 P. 141).

This Hadith is also weak for one of its narrators is Mujalid who errs alot. (Tirmidhi Vol. 1 P. 141 and P. 222).

Although the detestment for begging without incapacitation has been mentioned in other reliable Hadith, but ahadith of Hajjtul Wadaa do not mention these. (See Tirmidhi Vol.1 P. 141)

COMMENTARY

In this Hadith the rights of the spouses are clearly mentioned. The husbands have been commanded to provide for their wife's food, clothing. This has to be done in according to the standards as accepted by common usage. Also they have to behave in an excellent manner. Regarding this, Allaah states "Behave with them with excellent manners and good behaviour" i.e. whilst talking and dealing with them. Discard the humiliating and stringent manners which were used in the days of Ignorance. If you do not like any quality in a woman, then exercise patience. Perhaps there are good (redeeming) qualities in her. It is possible that Allaah has kept that which is not liked by you as a great benefit in this world and in the Aakhirat. Thus, exercise patience, and do not reply bad with bad. (Sura Nisai - Aayat 19, Fawaaid Shabeeriah).

Men should take serious note of the fact that Allaah Ta'aala is interceding on behalf of women. Those who wish to go against the advice in this aayat are challenging Allaah and will surely be destroyed if they do not heed their grievous mistake and repent timeously.

It is very distressing to note that men who commit adultery and fornicate and then marry women with loose morals as second wives ,have the audacity to gloat about having conformed to the Sunnat of Nabi (S.A.W.). The first wives are usually left with the burden of doing all the manual work while the ill moralled wife, who crept unjustly into a used bed, spends lavishly and enjoys the pleasant part of the relationship. To such men , may these aayats serve as a warning! Do not use the PURE actions of Nabi (S.A.W) to justify your inability to control your immoral lifestyle. May Allaah protect us from Shaitaans deception. This is indeed why Nabi (S.A.W.) has asked us to fear Allaah concerning women.

In one Hadith Nabi (S.A.W.) said that women have been created from the rib bone, and the most crooked bone is the uppermost rib

bone. If you desire to straighten that bone you will snap it, (i.e. The outcome will be Talaaq - Divorce). Thus, benefit from its crookedness and accept my advice of goodness for women. (Bukhari Vol. 2 P.779).

This means that a certain amount of difficulty will be experienced with every woman. Therefore a husband should treat her with patience and look for the good in her. If some of her habits are bad, they may cloud your mind against all that is good in her. Also, there are numerous virtues in tolerating whatever is not good. Alaah Ta'aala does not overlook anything. He may grant pious children because of one's patience, or good health or security or an abundance of sustenance.

Furthermore, the consequences of oppressing women is very dangerous since Allaah is not unaware of what happens. He may punish the husband in this world and worse still, in the Aakhirat. Oppression in itself is a very grievous sin. It draws the punishment from Allaah very quickly, since, as stated in a Hadith. "There is no veil between the prayer of the oppressed and Allaah." So fear the prayer of the oppressed, for the duaa of the oppressed is not rejected." (Bukhaari Vol. 1 P. 331).

When there is excessive disobedience, then many ways of dealing with the problem have been shown. Firstly one should make them listen to the talks about Allaah and His Rasul (S.A.W.). If this fails, then separate the beds. If this also fails then one may admonish them by hitting them(lightly) (Surah Nisa Verse 14).

It is very important to understand the method which one may adopt in order to admonish them.
Firstly, it should NOT be severe in nature.
Secondly, the beating should be so light that no marks are left on the body, nor should any bones be broken . The purpose of this beating is not to inflict physical pain, but more to admonish the wife and to

arouse a realisation about her waywardness, ONLY if this had become excessive. In the aforementioned Hadith, Nabi (S.A.W.) encourages one to take benefit from the crookedness, for in this is goodness.

Once Rasulullaah(S.A.W.) said,"Do not hit your wives ." Hadhrat Umar (R.A.) then came and stated,"The women are becoming bold and aggressive towards their husbands . Then only did Nabi(S.A.W.) grant permission for hitting. After this, many women came to the wives of Rasulullaah(S.A.W.) complaining about their husbands. To this Nabi(S.A.W.) commented: "Many women have come to the family of Muhammad complaining about their husbands. These husbands are not the best of people." Miskhaat P. 282.

Nabi (S.A.W.) also said "The most perfect from amongst the believers with regard to Imaan are those who are best in character and from amongst you the best are those who best fulfil the rights of their wives." (Ibid) He also stated, "The best amongst you is the one who is best in fulfilling the rights of your wives, and I am the best in fulfilling the rights of my wives." (ibid - 281)

Another issue is the cruelty of hitting a woman and then copulating with her in the evening. About this, Nabi(S.A.W.) said,"No one should beat up his wife up like a slave, for at the end of the day, he has to have relations with her". (Bukhari, Muslim, Mishkaat P. 280) i.e. the physical relationship with a woman must not be treated separately. A woman who is emotionally in distress should be treated well before delving into a physical relationship with her. It is unbecoming to hit a woman and then copulate.

After these advices and warnings from Allaah Ta'aala and Rasulullaah(S.A.W.), the Sahaaba(R.A.) were very fearful. Ibne Umar(R.A.) says that during the era of Rasulullaah(S.A.W.) we were very cautious in how we addressed the women, in case an order concerning this should be revealed. After Nabi(S.A.W.)'s demise, we were less cautious about this. (Bukhaari Vol. 2 P. 779).

THE RIGHTS OF THE HUSBAND UPON THE WIFE

As in all matters, the Shariat has ordered a balance in communal matters. This ensures that there is no oppression on any party. Each person has rights over others and corresponding responsibilities towards others. The same rule applies to husbands and wives. Allaah Ta'aala says,"Upon each other (husband and wife) there are responsibilities."(Surah Baqarah 228). and "Men have a rank above women."(ibid). Similarly Allaah Ta'aala says." Men are rulers over women because Allaah has given some preference over others and for what they spend on them. Hence, pious women are obedient...."(Nisai 34)

The responsibility of the woman is to obey her husband in all permissible matters. It is narrated in one Hadith that if the woman performs her five daily Salaats, fasts in Ramadhaan, protects her private parts and obeys her husband, then she may enter Jannat from whichever door she desires. In another Hadith it has been stated that if Nabi(S.A.W.) had ordered anyone to perform Sajda to anyone else, then he would have ordered woman to prostrate to their husbands for Allaah has kept this right for the men on their women. In another Hadith, it is said, "If the husband calls his wife to fulfil his need, then she should respond even if she be at the oven(baking bread). In one Hadith it has been recorded that if a woman dies when her husband is happy with her, she will attain Jannat. In another Hadith, it is stated that when the women of this world harass their husbands ,then the 'hoors' of Jannat say "May Allaah cause you to perish (statement used to express displeasure) . They(the men) are just visitors for you. Soon they will be with us." (All the above Ahaadith are found in Mishkaat P. 281/2).

Similarly, there are many Ahaadith in which the women have been ordered to obey their husbands. It is however, important to note that this obedience is required of the women in matters relating to PERMISSIBLE ACTS ONLY. If the husband orders the woman to

perform any act which goes against Shariat, then such actions should NOT BE OBEYED. Many husbands force their wives into their businesses where they are viewed by Ghair Mahram males. Others insist that their wives should freely entertain male guests at their homes. If the wives refuse, they are ill treated and oppressed. Such men should take heed of their rights on their wives. They are committing two acts against Allaah. Firstly, they are oppressing their women folk and secondly, they are forcing these women to proceed against Allaah's laws. Those who fear Allaah and know about His Power over ALL things will desist now and mend their ways.

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HADITH FOUR

Imaam Tibrani (R.A.) narrates in Al Mu'jam-ul-Kabir from Hadhrat Abu Umama Sadai bin Ajlaan Al-Bahili (R.A.) who says that Rasulullaah (S.AW.) stood amongst the people on the day of Arafaat and said : " What day is this?" The people replied that it is the day of Arafaat. It is a respected Day. Then he asked : " What month is this?". The people said:"The respected month." Then he asked : " Which city is this?". The people replied,:"The respected city.". He said:"Your possession and dignity and blood is Haraam on you just as this day, this month and this city is respected. Observe that every Nabi's Duaa(prayer) has come to pass . My duaas I have reserved for the Day of Qiyaamat. After all this, listen, Ambiyaa (Prophets) will boast about their respective followers. Do not humiliate me. I will be sitting at the door of the Hauz(Pond) for you".

Hadhrat Abu Umama (R.A.) states in one narration that during Hajjtul Wadaa, Rasulullaah(S.A.W.) had his feet in the strip of the camel's saddle and raising himself up with one hand in front of the saddle and the other on the back said :" Oh People, be silent, perhaps after this year you will not see me..." (all these are in the narration of Tabrani Kabir). All the narrators are sound except one,

Baqiqyah, who is considered a Mudalis. (Maja'uz Zawaa'id and Manba'ul Fawaaid lil Haythami Vol .3 P. 273.)

COMMENTARY

Some details concerning Interest.

The impermissibility of interest is categorical. Many verses have been revealed concerning the impermissibility of interest It is also severely rejected and deplored in the Ahaadith. Unfortunately, we are surrounded by the Christian and Jewish ways of life and many are immersed in their commercial system.
Now let us seriously consider the following Hadith.

1) Hadhrat Jaabir(R.A.) related that Rasulullaah(S.A.W.) said, "Cursed is the eater of interest, the one who witnesses the interest, transaction and the writer of interest transaction" and he also said, "they are all equal." (Muslim).
2) "The person who intentionally eats one Dirham of interest is worse than the one (who committed) adultery 36 times."
3) "That flesh which is nourished by Haraam, is deserving of Jahannam." (Ahmed, Baihiqi).
4) "Interest has 70 evils, the lowest is equivalent to indulging in adultery with one's own mother." (Ibne Maja).
5) On the night of Me'raaj, Rasulullaah(S.A.W.) saw some people whose stomachs were like houses, in which there were snakes. Upon inquiry, Hadhrat Jibraeel(A.S.) informed him that these were those who ate interest. (All the above Ahaadith are to be found in Mishkaat P. 244 - 246).
6) Rasulullaah(S.A.W.) saw in his dream (and the dreams of the Ambiyaa are Wahi (revelation), that the eater of interest was in a river of blood. Whenever he managed to get to the river bed, an angel would hit him on the mouth with such force that he was pushed to the centre of the river. (Bukhaari P. 185).

In the Qur'aan - Kareem, Allaah Ta'aala says,"Oh those who believe, fear Allaah and discard interest if you are Mo'min (have Imaan), and if you do not do so, then prepare for war with Allaah and His Rasul."

It is further stated in the Quraan , that on the day of Qiyaamah, that those who take usury and interest will stand but as stands the one whom the demon has driven crazy by his touch. Also " Oh, Muslims fear Allaah and give up what still remains of the 'riba' if you are believers. But if you do not, then listen to the declaration of war from Allah and His Rasul." It was also stated towards the end that ,"Fear such a day when you will return unto Allaah, when every soul will receive it's due and on no one will there be any oppression." (Baqara 275 - 281).
This was the last aayat to be revealed as stated by Ibne Abbaas (R.A.). (Bukhaari P. P. 280).

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HADITH FIVE

Imaam Ibne Majah(RA) reports from Hadhrat Abdullaah bin Mas'ood (R.A.) who narrates that Rasulullaah(S.A.W.) , said whilst standing on his camel which had (small) ears cut :" Which day, month and city is this." To which the people replied, :"This is a blessed day of a blessed month and a blessed city." Then he said :"Be cautious, your possessions, your blood are Haraam for you just as this month, this city and this day. Be aware, I will reach the Hauz(Pond) before you and boast about you over other Ummats (nations). Do not darken my face. Be cautious, I will rescue some people (from Jahannam) through my intercession, and some will be put further away from me. I will say, "Oh my Rabb, these are some of my friends. Allaah Ta'aala will say : "You do not know what these people invented (fabricated in Deen) after you."

Ibne Majah stated this Hadith in Gharib. It also appears in Musnad Ahmed. (Hayaatus-Sahaabah Damascus Print Vol. 3 P. 404.)

COMMENTARY

There are great lessons for those who truly love Nab i(S.A.W.). If we are cautious about hurting Rasulullaah(S.A.W.) then we will refrain from sinning and we will seek repentance for those sins which we have committed. For if we die after discarding the ways of Nabi(S.A.W.), by sinning and not even asking forgiveness from Allaah, then we will be sent to Jahannam in the Blessed presence of him who spent his life in trying to improve our lot, through the various sacrifices and prayers that he made. We may not feel ashamed about this, but we should try to imagine how much distress this would cause to Our Nabi(S.A.W.).

Thus each of us should try our best to adopt the Sunnat method of doing everything. This will increase our love for him and keep us away from Bid'at(innovation). Whenever we commit sins, or errors, we should immediately seek forgiveness. The best method of staying away from sins is to spend as much time as possible in the company of pious people. Try to encourage others to do good and improve the environment so that it becomes easier to stay away from sins. We must not only concern ourselves with our own improvement, but the true purpose of the relationship and love for Rasulullaah(S.A.W.). Including others in our concern for salvation is required of us by Shariat. On the day of Qiyaamat, we will be questioned about this important responsibility. May Allah protect us.!

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HADITH SIX

Imam Bukhaari(R.A.) narrates from Hadhrat Abu Bakrata (Nufai bin Harith Thakafy) R.A. that on the day of Nahr (10th Zul Hijjah) Rasulullaah(S.A.W.) gave a sermon in which he stated that time has rotated to the position when the skies and the earth were created. There are year has twelve months. From it four are sacred. Three

consequently, (i.e. Zil Qathda, Zul Hijjah and Muharram) and the fourth is Rajab which is between Jumaadul Aakhir and Shabaan.(He asked)," Which month is this?" We said," Allaah and His Rasul know best". He remained silent until we thought that perhaps he may stipulate another name. He said:"Is it not Zul Hijjah?" We said:"Yes". He asked, "Which city is this?" We said"Allaah and His Rasul know best. He remained silent until we thought he may state another name. He said,"Is it not Al Baldah?" We said, "Yes". He asked, "Which day is this?" We said, "Allaah and His Rasul know best". He remained silent until we thought that he will state another name. He said, "Is it not the Day of Nahr (sacrifice)?"We said, "Yes". He said, Your blood and property and dignity is Haraam (sacred) just like this day, this month, this city, and you are to meet your Rabb, and He is to question you about your actions. Be cautious not to be misled after me that some strike the necks of others. Beware, those present should convey (my talk) to those who are absent. Perhaps those to whom it is conveyed may remember more than those who convey".

When Muhammad bin Sireen (the narrator of this Hadith)used to narrate this hadith he used to say Muhammad (SAW) has spoken the truth.
Then he said: "Have I propagated the message. He enquired twice and some narrations say thrice. The people said "Yes".Then he said "O Allaah, You be witness." (Bukhaari Vol. 1 P. 234, Vol 2 P. 632, Vol. 2 P. 833.)

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HADITH SEVEN

Imam Bukhaari (R.A.) narrates from Hadhrat ibne Umar (R.A.) who says that we discussed Hajjatul Widaa in the presence of Nabi (SAW) but not knowing what it was. On the tenth of Zul Hijjah, on a Thursday, at about midday Nabi(S.A.W.) spoke to the people. After praising Allaah (Hamd and Thana), he spoke at length about Masih-e-

Dajjaal. He said that every Nabi warned his Ummat about Dajjaal. Hadhrat Nuh (A.S.) as well and the other Prophets.
He will come from amongst you. If there be anything hidden from you, concerning him then so be it, but this is not hidden. Your Rabb is not squint. Dajjaal will be squint in the left eye. It will be protruding like a grape. (Then he spoke about the sacredness of blood and property). Thereafter he stated that we should not become like the disbelievers after him, such that some strike the necks of others. He said that this is the Day of Hajj-e-Akbar. He asked the people three times, "Did I convey (the message)?. The people replied "Yes" three times. At this he said,"O Allaah , You be witness". He bid farewell to the people on this journey. Then the people realised that this was Hajjatul Wadaa.

(Bukhaari Vol. 2 P. 632, Vol. 1 P. 235, Vol. 2 P. 100)

COMMENTARY

Enjoining what is good and forbidding what is evil has been overlooked indeed suspended or lost for many ages. In this age, only a few customs remain. This is an extremely important aspect of Deen since the orders of Deen rest upon it. When evil becomes widespread, then the punishment is shared by all, the good and the bad. The overall punishment arrives when the hand of the oppressor is not held. Those who oppose Allaah' Ta'aala should fear the tribulations and the painful punishment which necessarily results therefrom. Those who seek the Aakhirat and the Pleasure of Allaah Ta'aala should keep up this work with great steadfastness. The benefits of this Lofty work are tremendous for us.
Carefully note the advice of the 9th century's great Muhaddith, Fakee Sufi and see our relevant it is today.

Hadhrat Moulana Muhammad Ilyaas Khandelvi (R.A.), did not only speak about this, but gave life to it by practising upon the Kitaab and the Sunnat himself. Infact, he used the ability that was provided by Allaah to spread this movement so well that thousands upon

thousands have now learnt to make this important obligation part of their lives. Moulana Muhammad Yusuf Binnori (R.A.) said that if most of the Ummat did this work then the whole Ummat will be victorious.

Allaah states the truth and He guides us to the right path. If all the categorical texts and the writings of the Ulema-e-Millat have to be compiled, then a very voluminous book could be prepared, but it is obvious that the practical aspect of this work cannot be fulfilled by writing alone. May Allaah grant us all the ability to act upon this important and wholesome aspect of Deen.

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HADITH EIGHT

Imaam Bukhaari (R.A.) narrates from Hadhrat Ibne Abbaas(R.A.) that on the 10th of Zul Hijjah, Nabi (S.A.W.) gave a sermon and repeatedly mentioned the sacredness of blood, property and dignity of the Muslims and raising his head said, "Ya Allaah, be witness. Ya Allaah, be witness. Ya Allaah, be witness. Ibne Abbaas (R.A.) stated by Allaah, that the testament of Nabi(S.A.W.) was that those who are present should convey to those who are absent and that after him we should not become like the disbelievers as some of them strike the necks of others. (Bukhaari Vol. 1 P. 234).

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HADITH NINE

The contents of this Hadith have been discussed in various other Ahaadith. Rasulullaah(S.A.W.) asked the people to convey what they had heard to those who were absent on the 10th of Zul Hijjah . He also made the same request in the sermon he delivered after the conquest of Makkah in the 8th year after Hijrat, and when the

Sahaabah(R.A.) came to visit him at his home, then also, he asked them to convey what he said to those who were absent. (Shamaail-e-Tirmidhi P. 22).

The importance of this Hadith is illustrated by the fact that it was mentioned individually and in congregation, and also that it was mentioned in the most important congregations such as the Farewell Hajj. Ibne Abbaas(R.A.) states on oath that this was the last testament of Nabi(S.A.W.). Hafez ibne Hajjaar(R.A.) writes in Fathul Bari that this implies that the last testament contains the order of Tableegh - Propogation.

The mention of anything in this, the last testament of Nabi(S.A.W.), already proves it's importance. The Sahaabah were instructed about those actions which led to their reformation and also to the reformation of the whole Ummat. Furthermore, these Sahabah(R.A.) were people who Rasulullaah(S.A.W.) regarded as the most superior and who attained their status, not because of the money or wealth they possessed but by their selfless sacrifices and their concern for the rest of the Ummat. (Shamil P. 23/4).

It is very difficult in the present time, to find people who care more for others than for themselves. Such enthusiasm for Deen is rare. This is why Islaam is not spreading in the rapid manner that it did when the people who followed it had high moral standards and were not greedy for personal status and wealth. The manner in which the spread of Islam is being hampered can be seen by the weakness of those who claim to follow it. This is why there are so many innovations creeping into the beliefs of Muslims and weakening their faith. (May Allaah save us!).

In Sahih Muslim, it is narrated from Hadhrat Abu Saeed Khudri(R.A) that Nabi(S.A.W.) said that if anyone sees some evil then one should stop it by hand. If one does not have the ability to do this, then he should do so by tongue, and if he does not have that ability then by

the heart(he should aspire to change it) and this is the weakest form of Imaan. (Muslim with Nawawi P. 52).

It is also recorded from Ibn-e-Mas'ood(R.A.) that Nabi(S.A.W.) said that all the Ambiyaa sent before me by Allaah Ta'aala, had special people in their Ummats who used to adhere to their ways and accepted their teachings (implying that in my Ummat this will also happen). After this will come those who say what they(do not do)and do that which they have not been commanded to do (i.e. alter things).Those who fight against them with his hands is a Mo'min, and who fights against them with his tongue, is also a Mo'min, and who fights them with his heart is also a Mo'min. After this there is no Imaan equal to a mustard seed. (Muslim Vol. 1 P. 53).

Imaam Nawawi (R.A.) states enjoining what is good and forbidding what is evil is not only for the authorities (of the state) and saints, but it is for the common or general Muslims as well. Ijma (consensus of opinion is its proof). In the era of the Salf-e-Saaliheen (pious predecessors) this work was done by non-saints , and Muslims did not object to this and the order of enjoining what is good and forbidding evil does not lapse with the excuse that people refuse to listen or accept. To advise is essential because this benefits the Muslims. Making others accept this is not our work. Our work is to enjoin and forbid. He states further that the Ulema say that it is not necessary to be perfect in order to enjoin or forbid. One does not have to be the fulfiller of all commands and totally sinless. The responsibility to order what is correct even if one does not do so, and to forbid what is wrong even if one is involved. There are two things that are Waajib (compulsory) on a man. One is that he should control his Nafs(soul). Secondly, he should convey what he knows to others and try his best to make them abstain from wrong and to commit what is correct. If one of these are disrupted, then it is not permissible to disrupt the other as well.(Nawawi).

There are similar statements in Tafseer Baidhawi and many other Tafseers. See also Aayat 44 Surah Baqarah. "Do you order mankind onto good, forgetting yourselves ," Imaam Nawawi writes under Aayat 105 Surah Maidah, " Protect yourselves from misguidance. No harm will reach you when you are guided." The valid meaning of this aayat is that when you complete your responsibilities and yet the sinners do not accept it, then there is no blame on you because you have fulfilled your responsibility. The duty of man is to convey the message, not to make people accept it.

Imaam Abu Dawood (R.A.) reports from Hadhrat Abu Umamah who says that he heard a sermon of Nabi (S.A.W.) on the tenth. (Abu Dawood P. 269)

There are many narrations in Tirmidhi by Hadhrat Abu Umamah. In one of them, it is stated that in the sermon in the year of Hajjtul Wadaa, Nabi (S..AW.) stated,"Allaah Ta'aala has given every deserving person what he deserves. This is why there is no wasiyyat (will) for the waarith (heir). The child belongs to the marrige-bed. For the adulterer there is stoning and accountability. And whosoever attributes himself to anyone besides his father or (if a servant or slave) attributes himself to anyone but his master, then upon him is the curse of Allaah until the day of Judgement. No woman must spend from her husband's property." He was asked,"Not for food even?" He replied,"This is our best property . And borrowed articles must be returned and the animals which have been hired solely for drinking milk should be returned. And the debt has to be paid and the guarantor is also indebted .(Tirmidhi has classified this Hadith as "Hassan", Vol. 2, P. 32)

In one tradition Nabi (S.A.W.) is reported to have said,"Fear your Rabb-Allaah. Perform five times Salaat. Keep your months fast (Ramadhaan). Give Zakaat on your wealth. Be obedient to your Amir and Haakim(Ruler). Enter into your Rabb's Jannat.

A student of Abu Umamah (R.A.) asked,"How long ago did you hear this Hadith.? He replied, "When I was thirty years old."

Tirmidhi has classified this Hadith as "Hassan Saleh" Vol. 1, P. 134. Hakim states that this Hadith is on the conditions of Muslim (Musdarakh Vol. 1, P. 473)

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HADITH TEN

Imaam Muslim (R.A.) narrates from Hadhrat Jaabir(R.A.) that on the tenth of Zul Hijjah, Nabi (S.A.W.) said whilst performing Rami(pelting),"Learn the rules of Hajj from me . It may be that I shall not perform Hajj after this." (Muslim Vol. 1, P. 419) . This is why it is called Hajjtul Wadaa. (Nawaawi).
This has also been mentioned by Abdullaah bin Amar bin Al-aas in the Ausat of Tabrani. Some of the narrators in it are unknown .
(Mujam'uz Zawa'id Vol. 3, P. 272.) and also narrated in the Ausat of Tabarani whose condition is sound. (ibid pg 276) and also narrated by Abu Umama. (ibid P. 274).

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HADITH ELEVEN

Imaam Muslim (R.A.) narrates from Hadhrat Hussani al Ahmasti (R.A.) that she was with Nabi (S.A.W.) in Hajj. She says,"I saw him mounted on a she camel when he completed Rami Uqba (pelting of the big Shaitaan). With him were Bilal(R.A.) and Usama(R.A). One was pulling the camel and the other was shading the head of Nabi (S.A.W.) from the sun with his cloth. At this time Nabi (S.A.W.) mentioned many things and also this," Follow the instructions of your Amir, even if he is a Habshi (Abyssinian) with his nose cut (of low rank) as long as he leads you by the Kitaab of Allaah." (Muslim Vol. 1, P 419).

HADITH TWELVE

Imaam Tirmidhi narrates numerous traditions of Hadhrat Amar bin Al-Ahwas (R.A.) about the sermons at Hajjtul Wadaa. In one narration Nabi (S.A.W.) asked, "Which day is this?, to which the people replied," This is the Day of Hajj-e-Akbar." He said,"Your blood , your property, and dignity are sacred (haraam) on you as is this Day in this city".

Beware, no sinner sins but on himself. The misfortune of any sin does not fall on one's father or son,(but on the sinner himself.) Be cautious, Satan is always regretful about those who worship in this city, but that which you regard as small sin, in this you will be following Satan, and he (Satan) is happy with that. (This Hadith is Hassan Sahih) Tirmidhi Vol. 2, P. 39.

In another Hadith it has been narrated from him thus, "I was present with Nabi (S.A.W.). He made Hamd and Thana (Praise of Allaah Ta'aala) and delivered a sermon and gave advices." The narrator narrated a lengthy Hadith which states,"Be aware concerning women. Accept an advice of goodness. They are (like) prisoners with you. Besides you, they have no other owner. If they sin openly, then abandon their beds and beat them lightly as a deterrent. Thereafter, if they reform, then do no excess to them. Listen, You have rights over your wives and your wives have rights over you. Your right upon your wives, is that they do not allow any such person on your bed whom you are displeased with, and that they do not permit any person whom you do not like to enter your home. And their right over you is that you provide food and clothing and behave well with them. (This Hadith is Hasan - Sahih) Tirmidhi Vol. 1, P. 220.
Some of its contents have been mentioned previously in Hadith no 1 as narrated by Hadhrat Jaabir (R.A.) in 'Muslim'.

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HADITH THIRTEEN

Hakim narrates from Hadhrat Ibne Abbaas (R.A.) that Rasulullaah (S.A.W.) said in a sermon in Hajjatul Wadaa, that,"Satan has become despondent that in this Your land he is not worshipped,(i.e. no Idol worship in Arab Lands) but he is happy that besides this , there is a what you consider small by which he(Satan) is worshipped. (In some this is described as quarrelling). (Musnad Ahmad P. 12.)

So Oh People, beware, (Save yourselves from following Satan.) I leave behind such a thing that if you hold on to it, then you will never be misled(astray), the Kitaab of Allaah and the Sunnat of His Nabi. (Mustadrakh Hakim Vol. 1 P. 93).

It has also been narrated from Hadhrat Abu Hurairah (R.A.) concerning the leaving of the Kitaab and the Sunnat (ibid. Vol.1,P.93)

COMMENTARY

It has been stressed that one should abstain from sin. It is just as important that one should not regard a sin as minor when one is committing it. This is also a disobedience to Allaah which conforms to Shytaan, the accursed. The belief that any sin is minor reduces one's notion that one is committing a sin. The bad effects of this are twofold. On the one hand we become relaxed thinking that the sin is minor and gradually we loose sight of this completely. Secondly, any minor sin which is repeated often, becomes a major one. The solution to this is that we hold on firmly to the Kitaab and to the Sunnat. This will save us from mis-guidance.

The question of how to learn these two aspects of Deen is important. We must learn important matters in a serious way and the Ulema should be followed closely in this regard. They understand it correctly and their knowledge has not been attained through relaxed gossip

sessions. They are aware of the seriousness of misinterpretation and misguidance. In one Hadith, it has been mentioned that Ilm(Knowledge) will be raised by raising the Ulema from this world. Books will remain, but not Ilm. Oh Allaah make from amongst those Ulema who are practical.

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HADITH FOURTEEN

It has been recorded in Tibrani etc. by Ibn Abbaas (R.A.) that Nabi (S.A.W.) delivered a sermon in Masjid-e-Kaif (Mina). After Hamd and Thana according to Allaah's status, he said,"He who has concern for the Aakhirat, Allaah will gather and bring forth his wealth in front of his eyes and the world will come to him with humility and he whose concern is the world, Allaah will spread his difficulties and he will face poverty and receive of the world what is in his Taqdeer(desitiny). (Hayatus-Sahaabah Vol. 3, P. 399)

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HADITH FIFTEEN

Ibne Jarir (R.A.) narrates from Hadhrat Ibne Umar (R.A.) that Rasulullaah (S.A.W.) in his sermon in Masjid-e-Kaif in Mina, said, "Allaah Ta'aala keeps that servant fresh who heard my words and repeatedly mentioned it to his brothers. There are three things which concerning which the heart of a Muslim does not deceive, (i.e. three things which definitely exist within every Muslim's heart), to act solely for the pleasure of Allaah Ta'aala, and to be well wishers of the rulers, and to be counted amongst the Muslim congregation for their duaa"(prayers).(so the Muslims protect him).
(Hayaatus-Sahaabah Vol. 3 P. 399).
The contents of this Hadith are also mentioned in Mishkaat P. 35 from Ibn Masood (R.A.) op. cit. Shaafi and Bahaqi).

HADITH SIXTEEN

Bayhaaqi(R.A.) narrates from Hadhrat Jaabir (R.A.) that Rasulullaah(S.A.W.) said to us in the middle Days of Tashreeq,"Oh People, our Rabb is One, and your father is also one. Listen, there is no superiority of an Arab over a non-Arab, and no non-Arab is superior over an Arab, nor red over black, nor black over red, except on the grounds of Taqwa(piety). Definitely, in the Sight of Allaah Ta'aala, the honourable one is the one who is more pious (righteous). Have I conveyed the message,? The people said,"Yes, O Rasul of Allaah." Rasulullaah (S.A.W.) said,"The one who is present should convey to those who are absent."

(Bayhaqi says that some of the narrations are Majhul (unknown) The same is mentioned in Targhib) Hayatus-Sahaabah Vol. 3, P. 404. This content is also in Musnad Ahmad via Abu Nafara. All the narrators are Sahih .(Majamuz Zawaa'id Vol.3, P.269.) and Ada bin Khalid bin Umar bin Amr also narrates the above (ibid P. 275).
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HADITH SEVENTEEN

Imaam Bazzaaz narrates a lengthy Hadith from Hadhrat Ibne Umar (R.A.). It commences with the middle days of Tashreeq and the revelation of Surah Nasr (Izaa Jaa a Nasrullaahi). Nabi (S.A.W.) understood it to be an indication of his death. He therefore ordered his camel Qaswa to be saddled. Then he mounted it and faced the people near Aqba. Whoever Allaah chose among the Muslims , gathered to listen. Nabi (S.A.W.) praised Allaah as He deserves to be praised, and he made Thana, and delivered a sermon (thereafter the contents are same as previously mentioned via various books) and also stated ,"After me there will be no Nabi, and after you there will be no other Ummat(nation) then raising both hands he said,"Ya Allaah be witness."
Allaama Haythmi states that in the Sanad (chain of narrators), Musa bin Ubaidah is weak. (Majumaz Zawaa'id Vol. 3, P. 270).

HADITH EIGHTEEN

Imaam Bazzaaz narrates a Hadith from Hadhrat Fuzala bin Ubaid in which the following was mentioned in Hajjtul Wadaa.

"A Muslim is one from whose hand and tongue people are saved, and a Momin is one with whom one's life and property are safe, and the Muhaajir (emigrant) is one who discards sin, and the Mujaahid is one who strives with himself for obedience in Jihaad."
Mujamuz Zawaa'id Vol. 3, P. 271).

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HADITH NINETEEN

Tabrani narrates from Harith bin Amr (R.A.) that, "I presented myself to Nabi(S.A.W.) to serve him in Mina or Arafaat. There was a tribe of villagers near him. When they beheld the face of Nabi (S.A.W.) ,they said,"This is a blessed face." I said, "Ya Rasulullaah, pray for my forgiveness." He replied,"Ya Allaah, forgive us." Then I said,"Pray for my forgiveness." and he replied, "Ya Allaah, forgive us." Then he went to spit but spat on his hand(perhaps on the edge of the shawl) and passed his hand over his sandal. He did so in order to avoid letting the spit fall on anyone. Then he mentioned the sacredness of blood and property, gave the order for propagation and charity and said , "perhaps you will not see me after this", and he also mentioned the Meeqats(boundaries) of Ihraam.

Tabrani has mentioned this in his "Ausat" and "Kabir" briefly and it's narrators are reliable. (Mujamuz Zawaa'id Vol. 3, P. 272)

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HADITH TWENTY

Tabrani narrates in Mu'jam Kabir from Jam'ra binte Quhaafaa (RA) that," I was with Ummul Mu'mineen, Umme Salma (R.A.) in Hajjtul Wadaa. I heard Nabi (S.A.W.) say,"Oh my Ummat, did I convey (the message) to you. Then one boy asked,"Why is Nabi (S.A.W.) calling his mother?" She said," he (S.A.W.) meant his Ummat and not his Ummi." Thereafter he(S.A.W.) mentioned the sacredness of blood, property, and dignity.

Tabrani narrated this in his Kabir. The details of one the narrates of this hadith, Hussain bin Aazib is not known.(Majmuz Zawaa'id Vol.3, P. 276).

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HADITH TWENTY ONE

Hadhrat Abdullaah bin Amr bin Al-aas (R.A.) narrates in Bukhaari that Rasulullaah(S.AW.) said (during Hajjtul Wadaa) that Allaah Ta'aala will not remove the Ilm(knowledge) from the Ulema (from their bosoms) suddenly or at one time, but they (the Ulema) will be risen (gradually), until such time when there will be no Ulema left. Then the people will make the ignorant people their leaders. When these ignorant leaders will be questioned, they will rule(grant legal rulings-Fatawas) without Ilm. They themselves will be misled and they will mislead others. (Bukhaari Vol.1, P. 20)

Hafiz Ibne Hajjar (R.A.) states that these statement was made by Nabi (S.A.W.) during Hajjtul Wadaa. In Musnad Ahmed and in Tibrani, it is narrated by Abu Umama(R.A.) that during Hajjtul Wadaa, Nabi (S.A.W.) said,"Seek Ilm before it is taken up." A villager asked,"How will Ilm be taken up?" Nabi (S.A.W.) repeated three times , " The going of Ilm means the going away of the repositories (holders) of Ilm". (Fathul Bari Vol. 1, P. 195).

SERMON ON THE CONQUEST OF MAKKAH MUKARRAMAH
(Allaah increase it in Dignity, Honour and Respect)

On the 8th of Ramadhaan, when Makkah was conquered, Nabi(S.A.W.) delivered a sermon. This sermon was delivered in Makkah Mukarramah, and it emphasised the sanctity of Makkah Mukarramah and the importance of conveying the message (Tabligh - Propagation).

Imaam Bukhaari (RA) has recorded a hadith that when Amr bin Saeed Umawy (who was the appointed Amir of Madinah Munawaarah by Yazid bin Muawiyya) was sending troops in batches to Makkah to fight Abdullaah bin Zubair (RA), Hadhrat Abu Shuraih Adawy told him:- "O Chief, Allow me to tell you of a statement that Allaah's Apostle made on the second day of the Conquest of Makkah. I heard it with my two ears and remembered it in my heart and saw him when he said it with my two eyes. He (S.A.W.) praised Allaah and then said,"Makkah has been made a sanctuary by Allaah.............and not by the people. So it is not lawful for a person who believes in Allaah and the last Day to shed blood in it, or to cut its trees. And if someone asks permission to fight in Makkah because Rasulullaah(S.AW.) fought in it , say to him,"Allaah allowed His Apostle but he did not allow you. And even when He did allow the Apostle, it was for a short time of Day only (from sunrise until Asr time - Musnad Ahmad, P. 12) and today its (Makkah's) sanctity has become the same as it was before (of old)." So those who are present should inform those who are absent (about this Hadith)"

Then Abu Shuraih was asked,"What did Amr say to you.?" Abu Shuraih said, "He said, I knew better than you, Oh Abu Shuraih, The Haram (i.e. Makkah) does not give refuge to a sinner or a fleeing murderer, or a person running away after causing destruction."

(Bukhari- Vol. 5, P. 410/411 Hadith no 589)

Abu Shuraih said, I was present in that sermon whilst you were absent, and Nabi(S.A.W.) ordered us all to convey (the message) to those who were absent. I have conveyed it. Now you know , you may do as you please. (Umadah Qari Lil Aini)

Imam Bukhaari (R.A.) narrates from Hadhrat Ibne Abbaas (R.A.) that at the conquest of Makkah Mukarramah, Rasulullaah(S.A.W.) said:
Narrated Mujahid, "Rasulullaah (S.A.W.) got up on the Day of the Conquest of Makkah and said,"Allaah has made Makkah a sanctuary since the day He created the Heavens and the earth, and it will remain a sanctuary by virtue of its sanctity Allaah has bestowed upon it until the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.(between mid-morning and mid-afternoon.). Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e. lost things) picked up except by one who makes a public announcement about it. (who announces it publicly)."

Hadhrat Abbas bin Abdul Mutallib (RA) said,"Except the Idhkir, Ya Rasulullaah, as it is indispensable for blacksmiths and houses." Upon this, Nabi (S.A.W.) remained silent and then said, "Except the Idhkir which it is lawful to cut." Bukhaari- Vol. 1, P. 247 .

In some narration it is stated that the Idkhir is useful for the blacksmiths and graves. (ibid P. 180)
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Translation completed at Masjid-e-Nabawi, March 1418 - 1998.

خطبات حجة الوداع

عَنْ اَبِیْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَخْطُبُ فِیْ حَجَّۃِ الْوَدَاعِ فَقَالَ اِتَّقُوا اللّٰہَ رَبَّکُمْ وَصَلُّوْا خَمْسَکُمْ وَصُوْمُوْا شَھْرَکُمْ وَاَدُّوْا زَکوٰۃَ اَمْوَالِکُمْ وَاَطِیْعُوْا ذَا اَمْرِکُمْ تَدْخُلُوْا جَنَّۃَ رَبِّکُمْ، قَالَ قُلْتُ لِاَبِیْ اُمَامَۃَ مُنْذُ کَمْ سَمِعْتَ ھٰذَا الْحَدِیْثَ قَالَ سَمِعْتُ وَاَنَا ابْنُ ثَلٰثِیْنَ سَنَۃً ۔ قَالَ اَبُوْعِیْسٰی ھٰذَا حَدِیْثٌ حَسَنٌ صَحِیْحٌ (ترمذی ص۱۳۲ ج ۱) قال الحاکم صحیح علی شرط مسلم ص۴۷۳ ج ۱ ۔ وانظر حیاۃ الصحابۃ ص۴۰۱ ج ۳ ۔

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عَنْ حُبْشِیِّ بْنِ جُنَادَۃَ السَّلُوْلِیِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فِیْ حَجَّۃِ الْوَدَاعِ وَھُوَ وَاقِفٌ بِعَرَفَۃَ اَتَاہُ اَعْرَابِیٌّ فَاَخَذَ بِطَرَفِ رِدَائِہٖ فَسَاَلَہٗ اِیَّاہُ فَاَعْطَاہُ وَذَھَبَ فَعِنْدَ ذٰلِکَ حُرِّمَتِ الْمَسْئَلَۃُ فَقَالَ رَسُوْلُ اللّٰہِ صَلَّی

اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّ الْمَسْئَلَۃَ لَا تَحِلُّ لِغَنِیٍّ وَلَا لِذِیْ مِرَّۃٍ

سَوِیٍّ اِلَّا لِذِیْ فَقْرٍ مُدْقِعٍ اَوْ غُرْمٍ مُفْظِعٍ وَمَنْ سَاَلَ

النَّاسَ لِیُثْرِیَ بِہٖ مَالَہٗ کَانَ خُمُوْشًا فِیْ وَجْہِہٖ یَوْمَ الْقِیَامَۃِ

وَرَضْفًا یَاْکُلُہٗ مِنْ جَھَنَّمَ فَمَنْ شَآءَ فَلْیُقِلَّ فَمَنْ شَآءَ

فَلْیُکْثِرْ (ترمذی ص۱۴۱ ج۱) قَالَ اَبُوْعِیْسٰی ھٰذَا حَدِیْثٌ غَرِیْبٌ

مِنْ ھٰذَا الْوَجْہِ (قَالَ الْاَعْظَمِیُّ لِمُجَالِدٍ قَالَ التِّرْمِذِیُّ

وَقَدْ ضَعَّفَ مُجَالِدًا بَعْضُ اَھْلِ الْعِلْمِ وَھُوَ کَثِیْرُ الْغَلَطِ

ص۱۴۱ ج۱ و ص۲۲۲ ج۱)

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عَنْ اَبِیْ اُمَامَۃَ الْبَاھِلِیِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ

عَلَیْہِ وَسَلَّمَ یَقُوْلُ فِیْ خُطْبَتِہٖ عَامَ حَجَّۃِ الْوَدَاعِ لَا تُنْفِقُ

امْرَاَۃٌ شَیْئًا مِّنْ بَیْتِ زَوْجِھَا اِلَّا بِاِذْنِ زَوْجِھَا قِیْلَ یَا

رَسُوْلَ اللّٰہِ وَلَا الطَّعَامُ قَالَ ذٰلِکَ اَفْضَلُ اَمْوَالِنَا، قَالَ

اَبُوْعِیْسٰی حَدِیْثُ اَبِیْ اُمَامَۃَ حَدِیْثٌ حَسَنٌ (ترمذی ص۱۳۵ ج۱)

وَعِنْدَ اَبِیْ دَاوُدَ عَنْهُ (ص۲۶۹ ج۱) قَالَ سَمِعْتُ خُطْبَةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنٰى يَوْمَ النَّحْرِ۔

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عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ قَالَ ثَنِیْ اَبِیْ اَنَّهٗ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِی الْحَدِيْثِ قِصَّةً فَقَالَ اَلَا وَاسْتَوْصُوْا بِالنِّسَآءِ خَيْرًا فَاِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُوْنَ مِنْهُنَّ شَيْئًا غَيْرَ ذٰلِكَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ فَاِنْ فَعَلْنَ فَاهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا اَلَا اِنَّ لَكُمْ عَلٰى نِسَآئِكُمْ حَقًّا وَلِنِسَآئِكُمْ عَلَيْكُمْ حَقًّا فَاَمَّا حَقُّكُمْ عَلٰى نِسَآئِكُمْ فَلَا يُوْطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُوْنَ وَلَا يَاْذَنَّ فِیْ بُيُوْتِكُمْ لِمَنْ تَكْرَهُوْنَ اَلَا وَحَقُّهُنَّ عَلَيْكُمْ اَنْ تُحْسِنُوْا اِلَيْهِنَّ فِیْ كِسْوَتِهِنَّ وَطَعَامِهِنَّ

هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ (ترمذی ص۲۲۰ ج۱) وَبِمَعْنَاهُ عَنْ جَابِرٍ عِنْدَ مُسْلِمٍ ص۳۹۷ ج۱) وَانْظُرِ التِّرْمِذِيَّ ص۱۴۰ ج۲)

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عَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ الْعَارِيَةُ مُؤَدَّاةٌ وَالزَّعِيْمُ غَارِمٌ وَالدَّيْنُ مَقْضِيٌّ ـ حَدِيْثُ اَبِيْ اُمَامَةَ حَدِيْثٌ حَسَنٌ صَحِيْحٌ (ترمذی ص۲۳۹ ج۱)

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عَنْ اُمِّ الْحُصَيْنِ الْاَحْمَسِيَّةِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِيْ حَجَّةِ الْوَدَاعِ وَعَلَيْهِ بُرْدٌ قَدِ الْتَفَعَ بِهٖ مِنْ تَحْتِ اِبْطِهٖ قَالَتْ وَاَنَا اَنْظُرُ اِلٰى عَضَلَةِ عَضُدِهٖ تَرْتَجُّ سَمِعْتُهٗ يَقُوْلُ يَا اَيُّهَا النَّاسُ اتَّقُوا اللّٰهَ وَاِنْ اُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوْا لَهٗ وَاَطِيْعُوْا مَا اَقَامَ لَكُمْ كِتَابَ اللّٰهِ ـ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ (ترمذی ص۳۰۱ ج۱)

وانظر صحیح مسلم ص۴۱۹ فِيْهِ اَنَّ هٰذِهِ الْخُطْبَةِ كَانَتْ بِمِنٰى۔

ورواہ ابوداود ص۲۵۴۔

عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهٖ عَامَ حَجَّةِ الْوَدَاعِ اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى قَدْ اَعْطٰى كُلَّ ذِيْ حَقٍّ حَقَّهٗ فَلَا وَصِيَّةَ لِوَارِثٍ اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللّٰهِ تَعَالٰى وَمَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ اَوِ انْتَمٰى اِلٰى غَيْرِ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ التَّابِعَةُ اِلٰى يَوْمِ الْقِيٰمَةِ لَا تُنْفِقُ امْرَاَةٌ مِنْ بَيْتِ زَوْجِهَا اِلَّا بِاِذْنِ زَوْجِهَا۔ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَلَا الطَّعَامَ قَالَ ذَاكَ اَفْضَلُ اَمْوَالِنَا وَقَالَ الْعَارِيَةُ مُؤَدَّاةٌ وَالْمِنْحَةُ مَرْدُوْدَةٌ وَالدَّيْنُ مَقْضِيٌّ وَالزَّعِيْمُ غَارِمٌ۔ هٰذَا حَدِيْثٌ حَسَنٌ

(ترمذی ص۳۲ ج۲)

وعند ابی داود ص۲۶۱ عَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ خُطْبَةَ

رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بِمِنٰی یَوْمَ النَّحْرِ۔

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عَنْ سُلَیْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ عَنْ اَبِیْہِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ فِیْ حَجَّۃِ الْوَدَاعِ لِلنَّاسِ اَیُّ یَوْمٍ ھٰذَا قَالُوْا یَوْمَ الْحَجِّ الْاَکْبَرِ قَالَ فَاِنَّ دِمَاءَکُمْ وَاَمْوَالَکُمْ وَاَعْرَاضَکُمْ بَیْنَکُمْ حَرَامٌ کَحُرْمَۃِ یَوْمِکُمْ ھٰذَا فِیْ بَلَدِکُمْ ھٰذَا اَلَا لَا یَجْنِیْ جَانٍ اِلَّا عَلٰی نَفْسِہٖ اَلَا لَا یَجْنِیْ جَانٍ عَلٰی وَلَدِہٖ وَلَا مَوْلُوْدٌ عَلٰی وَالِدِہٖ اَلَا وَاِنَّ الشَّیْطَانَ قَدْ اَیِسَ اَنْ یُّعْبَدَ فِیْ بِلَادِکُمْ ھٰذِہٖ اَبَدًا وَلٰکِنْ سَتَکُوْنُ لَہٗ طَاعَۃٌ فِیْمَا تَحْتَقِرُوْنَ مِنْ اَعْمَالِکُمْ فَسَیَرْضٰی بِہٖ۔ ھٰذَا حَدِیْثٌ حَسَنٌ صَحِیْحٌ (ترمذی ص۳۹ ج ۲)

عَنْ عَمْرِو بْنِ الْاَحْوَصِ نَفْسِہٖ مِثْلَ مَا مَرَّ وَفِیْہِ زِیَادَۃٌ۔ اَلَا اِنَّ الْمُسْلِمَ اَخُو الْمُسْلِمِ فَلَیْسَ یَحِلُّ لِمُسْلِمٍ مِنْ اَخِیْہِ

شَیْءٌ إِلَّا مَا أُحِلَّ مِنْ نَفْسِهِ أَلَا وَإِنَّ كُلَّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ غَيْرَ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ أَلَا وَإِنَّ كُلَّ دَمٍ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ دَمٍ أَضَعُ دَمُ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ (الصَّحِيحُ دَمُ إِيَاسِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ) كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ فَقَتَلَهُ هُذَيْلٌ الخ

حسن صحیح (ترمذی ص۱۳۰ ج۲)

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عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رضی قَالَ رَأَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقَصْوَاءِ فَسَمِعْتُهُ فَيَقُولُ يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابُ اللّٰهِ وَعِتْرَتِي أَهْلُ بَيْتِي۔ هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ (ترمذی ص۲۱۹ ج۲)

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تَرَكْتُ فِيْكُمْ اَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللّٰهِ وَسُنَّتِيْ۔ (الجامع الصغیر صفحہ ۱۳۰ ج ۳ فیض القدیر شرح)

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اَوْرَدَ الْبَيْهَقِيُّ بِسَنَدِهٖ عَنْ اَبِيْ هُرَيْرَةَ نَحْوَهٗ وَفِيْهِ وَلَنْ يَفْتَرِقَا حَتّٰى يَرِدَا عَلَيَّ الْحَوْضَ اَخْرَجَهُ الْحَاكِمُ فِي الْمُسْتَدْرَكِ ص ۹۳ ج ۱

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وَاَوْرَدَ بِسَنَدِهٖ عَنِ ابْنِ عَبَّاسٍ نَحْوَهٗ وَاَخْرَجَهُ الْحَاكِمُ اَيْضًا وَفِيْهِ تَصْرِيْحٌ بِكَوْنِهٖ فِيْ حَجَّةِ الْوَدَاعِ۔

وعن عروۃ ومالک ابن انس نحوہٗ (مفتاح الجنۃ للسیوطی ص ۱۲)

۴

رَوَى اَحْمَدُ وَالطَّبْرَانِيُّ مِنْ حَدِيْثِ اَبِيْ اُمَامَةَ قَالَ لَمَّا كَانَ فِيْ حَجَّةِ الْوَدَاعِ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: خُذُوا الْعِلْمَ قَبْلَ اَنْ يُّقْبَضَ اَوْ يُرْفَعَ فَقَالَ اَعْرَابِيٌّ كَيْفَ يُرْفَعُ فَقَالَ اَلَا اِنَّ ذَهَابَ الْعِلْمِ ذَهَابُ حَمَلَتِهٖ ثَلَاثَ مَرَّاتٍ (فتح الباری ص ۱۹۵ ج ۱)

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ[1] إِنَّ اللّٰهَ تَعَالٰى لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا
يَنْتَزِعُهٗ مِنَ الْعِبَادِ وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتّٰى
إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوْسًا جُهَّالًا فَسُئِلُوْا فَأَفْتَوْا
بِغَيْرِ عِلْمٍ فَضَلُّوْا وَأَضَلُّوْا (بخاری ص۲۰)

۲

رَوٰى مُسْلِمٌ عَنْ جَابِرٍ فِيْ حَدِيْثٍ طَوِيْلٍ حَتّٰى أَتٰى عَرَفَةَ
فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهٗ بِنَمِرَةَ فَنَزَلَ بِهَا حَتّٰى إِذَا زَاغَتِ
الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهٗ فَأَتٰى بَطْنَ الْوَادِيْ
فَخَطَبَ النَّاسَ وَقَالَ إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ
كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِيْ شَهْرِكُمْ هٰذَا فِيْ بَلَدِكُمْ هٰذَا أَلَا
كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوْعٌ وَدِمَاءُ
الْجَاهِلِيَّةِ مَوْضُوْعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ

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[1] کان تحدیث النبی صلی اللہ علیہ وسلم بذالک فی حجۃ الوداع کما رواہ احمد والطبرانی من حدیث ابی امامۃ (فتح الباری ص۱۹۵ ج۱)

ابن ربيعة بن الحارث كان مسترضعا في بني سعد فقتلته هذيل وربا الجاهلية موضوعة وأول ربا أضع ربانا ربا عباس بن عبد المطلب فإنه موضوع كله فاتقوا الله في النساء فإنكم أخذتموهن بأمان الله واستحللتم فروجهن بكلمة الله ولكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه فإن فعلن ذلك فاضربوهن ضربا غير مبرح ولهن عليكم رزقهن وكسوتهن بالمعروف وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله وأنتم تسألون عني فما أنتم قائلون قالوا نشهد أنك قد بلغت وأديت ونصحت فقال بإصبعه السبابة يرفعها إلى السماء وينكتها إلى الناس اللهم اشهد اللهم اشهد ثلث مرات ‏ اھ ۔ مسلم مع النووی ص۳۹۴ وابوداود ص۲۶۳

وعن جابر يقول رأيت النبي صلى الله عليه وسلم يرمي

عَلٰی رَاحِلَتِهٖ یَوْمَ النَّحْرِ وَیَقُوْلُ لَنَا خُذُوْا مَنَاسِکَکُمْ فَاِنِّیْ لَا اَدْرِیْ لَعَلِّیْ لَا اَحُجُّ بَعْدَ حَجَّتِیْ هٰذِهٖ۔ رواہ مسلم ص ۴۱۹ وعن جابر عند البیهقی خطبة یوم النحر۔

انظر حیاة الصحابة ص ۴۰۴ ج ۳)

﴿

عَنْ رَافِعِ بْنِ عَمْرٍو الْمُزَنِیِّ قَالَ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَخْطُبُ النَّاسَ بِمِنٰی حِیْنَ ارْتَفَعَ الضُّحٰی عَلٰی بَغْلَةٍ شَهْبَاءَ وَعَلِیٌّ رَضِیَ اللّٰهُ عَنْهُ یُعَبِّرُ عَنْهُ وَالنَّاسُ بَیْنَ قَائِمٍ وَّقَاعِدٍ۔ ابوداود ص ۲۷۰

﴿

حَدِیْثُ اَبِیْ اُمَامَةَ عِنْدَ الطَّبْرَانِیِّ فِیْ مُعْجَمِهٖ فِیْهِ خُطْبَةُ یَوْمِ عَرَفَةَ۔ (مجمع الزوائد ص ۲۷۳ ج ۳)

﴿

وَاَخْرَجَ ابْنُ مَاجَه عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِیَ اللّٰهُ عَنْهُ

قَالَ قَامَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ عَلٰی نَاقَتِہِ الْمُخَضْرَمَۃِ بِعَرَفَاتٍ فَقَالَ اَتَدْرُوْنَ اَیَّ یَوْمٍ ھٰذَا وَاَیَّ شَھْرٍ ھٰذَا وَاَیَّ بَلَدٍ ھٰذَا؟ قَالُوْا ھٰذَا بَلَدٌ حَرَامٌ وَشَھْرٌ حَرَامٌ وَیَوْمٌ حَرَامٌ قَالَ اَلَا وَاِنَّ اَمْوَالَکُمْ وَدِمَاءَکُمْ عَلَیْکُمْ حَرَامٌ کَحُرْمَۃِ شَھْرِکُمْ ھٰذَا فِیْ بَلَدِکُمْ ھٰذَا فِیْ یَوْمِکُمْ ھٰذَا اَلَا وَاِنِّیْ فَرَطُکُمْ عَلَی الْحَوْضِ وَاُکَاثِرُبِکُمُ الْاُمَمَ فَلَا تُسَوِّدُوْا وَجْھِیْ اَلَا وَاِنِّیْ مُسْتَنْقِذٌ اُنَاسًا وَمُسْتَنْقَذٌ مِّنِّیْ اُنَاسٌ فَاَقُوْلُ یَارَبِّ اُصَیْحَابِیْ فَیَقُوْلُ اِنَّکَ لَا تَدْرِیْ مَا اَحْدَثُوْا بَعْدَکَ ۔ قَالَ ابْنُ مَاجَہْ ھٰذَا الْحَدِیْثُ غَرِیْبٌ وَاَخْرَجَہُ اَحْمَدُ اَیْضًا ۔

(حیاۃ الصحابۃ ص ۴۰۴/۳)

۴

عَنْ اَبِیْ بَکْرَۃَ رَضِیَ اللّٰہُ عَنْہُ عَنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ اِنَّ الزَّمَانَ قَدِ اسْتَدَارَ کَھَیْاَتِہٖ یَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ اَلسَّنَۃُ اِثْنَا عَشَرَ شَھْرًا مِنْھَا اَرْبَعَۃٌ حُرُمٌ ثَلٰثٌ

مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ

الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ اَيُّ شَهْرٍ هٰذَا قُلْنَا اللّٰهُ وَ

رَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ

قَالَ اَلَيْسَ ذُو الْحِجَّةِ قُلْنَا بَلٰى قَالَ فَاَيُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ

وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ

قَالَ اَلَيْسَ الْبَلْدَةَ قُلْنَا بَلٰى قَالَ فَاَيُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ

وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ

اَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلٰى قَالَ فَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ قَالَ

مُحَمَّدٌ وَاَحْسِبُهٗ قَالَ وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ

هٰذَا فِيْ بَلَدِكُمْ هٰذَا فِيْ شَهْرِكُمْ هٰذَا وَسَتَلْقَوْنَ رَبَّكُمْ

فَسَيَسْئَلُكُمْ عَنْ اَعْمَالِكُمْ اَلَا فَلَا تَرْجِعُوْا بَعْدِيْ ضُلَّالًا

يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ اَلَا لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ

بَعْضَ مَنْ يُبَلَّغُهٗ اَنْ يَّكُوْنَ اَوْعٰى لَهٗ مِنْ بَعْضِ مَنْ سَمِعَهٗ

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[1] وفی صلا اعن اضکم بغیر شك عن ابن سیرین۔

فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ صَدَقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَلَا هَلْ بَلَّغْتُ مَرَّتَيْنِ (بخاری ص۱۳۳، ص۸۳۳، ص۶۳۲ ج۱، ص۲۱، ص۲۳۳ وفیها) بعد قَوْلِهِ بَلَدِكُمْ هٰذَا زِيَادَةٌ إِلَىٰ يَوْمِ تَلْقَوْنَ رَبَّكُمْ أَلَا هَلْ بَلَّغْتُ قَالُوا نَعَمْ قَالَ اللّٰهُمَّ اشْهَدْ اھ۔ وَفِي أَوَّلِ الْحَدِيثِ خُطْبَةُ يَوْمِ النَّحْرِ اھ۔

✧

عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ قَالَ كُنَّا نَتَحَدَّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا وَلَا نَدْرِي مَا حَجَّةُ الْوَدَاعِ فَحَمِدَ اللّٰهَ وَأَثْنَىٰ عَلَيْهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ، وَقَالَ مَا بَعَثَ اللّٰهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ أُمَّتَهُ أَنْذَرَ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ وَأَنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَىٰ عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَىٰ كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ أَلَا إِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ كَحُرْمَةِ يَوْمِكُمْ

هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا اَلَا هَلْ بَلَّغْتُ قَالُوْا نَعَمْ قَالَ اَللّٰهُمَّ اشْهَدْ ثَلٰثًا وَيْلَكُمْ اَوْ وَيْحَكُمْ اُنْظُرُوْا لَا تَرْجِعُوْا بَعْدِىْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (بخاری ۶۳۶)

(وَاَخْرَجَ الْبَزَّارُ عَنْ ابْنِ عُمَرَ فِيْهِ خُطْبَةٌ بِمِنٰى فِىْ اَوْسَطِ اَيَّامِ التَّشْرِيْقِ (حیاۃ، ص۴۰۳/۲)

وفی ص۴۰۳ فَاِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ اِلَّا بِحَقِّهَا كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا اَلَا هَلْ بَلَّغْتُ ثَلَاثًا كُلَّ ذٰلِكَ يُجِيْبُوْنَهٗ اَلَا نَعَمْ اھ

وفی ص۲۳۵ وَقَالَ هِشَامُ بْنُ الْغَازِ انا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ وَقَفَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ بَيْنَ الْجَمَرَاتِ فِى الْحَجَّةِ الَّتِىْ حَجَّ بِهٰذَا وَقَالَ هٰذَا يَوْمُ الْحَجِّ الْاَكْبَرِ فَطَفِقَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اشْهَدْ وَوَدَّعَ النَّاسَ فَقَالُوْا هٰذِهٖ حَجَّةُ الْوَدَاعِ اھ۔

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ
النَّاسَ يَوْمَ النَّحْرِ فَقَالَ يَا اَيُّهَا النَّاسُ اَیّ يَوْمٍ هٰذَا قَالُوْا
يَوْمٌ حَرَامٌ فَقَالَ اَیّ بَلَدٍ هٰذَا قَالُوْا بَلَدٌ حَرَامٌ قَالَ فَاَیّ
شَهْرٍ هٰذَا قَالُوْا شَهْرٌ حَرَامٌ قَالَ فَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ
وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا
فِىْ شَهْرِكُمْ هٰذَا فَاَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهٗ فَقَالَ اَللّٰهُمَّ
هَلْ بَلَّغْتُ اَللّٰهُمَّ هَلْ بَلَّغْتُ قَالَ ابن عَبَّاسٍ فَوَالَّذِىْ نَفْسِىْ
بِيَدِهٖ اِنَّهَا لَوَصِيَّتُهٗ اِلٰى اُمَّتِهٖ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ لَاتَرْجِعُوْا
بَعْدِىْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ۔ (بخاری ص ۲۳۴)

ا؎ يُرِيْدُ بِذٰلِكَ الْكَلَامَ الْاَخِيْرَ هُوَ قَوْلُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ اِلٰى اٰخِرِ الْحَدِيْثِ (فتح الباری ص ۵۷۵، ج ۳)

Rasulullah (S.A.W.)'s Speech at Tabuk

Rasulullah (S.A.W.) praised Allah and thanked Him and said:
Verily the most voracious discourse is the Book of Allah. The most trustworthy handhold is the word of piety. The best of religions is the religion of Ibrahim. The best of precedents is the precedent of Muhammad. The noblest speech is the invocation of Allah. The finest of narratives is the. Qur'an. The best of affairs is that which has been firmly resolved upon. The worst in religion are those things which are created without sanction. The best of ways is the one trodden by Rasulullah (S.A.W.). The noblest death is the death of a martyr. The most miserable blindness is waywardness after guidance. The best of actions is that which is beneficial. The best guidance is that which is put into practice. The worst blindness is the blindness of the heart.
The upper hand is better than the lower hand. The little that suffices is better than what is abundant and alluring. The worst apology is that which is tendered when death stares one in the face. The worst remorse is that which is felt on the day of Resurrection.
Some men do not come to Friday prayer, but with hesitance and delay. And some of them do not remember Allah but with reluctance. The tongue which is addicted to false expression is a bubbling spring of sins.

The most valuable possession is the contentment of the heart. The best provision is that of piety. The highest wisdom is fear of Allah, the Mighty the Great. The best thing to be cherished in the heart is faith and conviction; doubt is infidelity.
Impatient wailing and fulsome laudation of the dead is an act of ignorance. Betrayal leads one to the fire of hell. Drinking amounts to burning. Obscene poetry is the work of the devil. Wine is the mother of all evil. The worst thing eaten is one which belongs to the orphan. Blessed is he who receives admonition from others.
Each one of you must resort to a place of four cubit (grave). Your affairs would be decided ultimately in the next life. The worst dream is a false dream. Whatever is in store is near.
To abuse a believer is transgression; raising arms against him is infidelity. To backbite him is a disobedience to Allah. Inviolability of his property is like that of his blood.
He who swears by Allah (falsely), in fact falsifies Him. He who pardons others is himself granted pardon. He who forgives others, is forgiven by Allah for his sins.
He who represses anger, Allah rewards him. He who faces misfortunes with perseverance, Allah compensates him. He who acts only for fame and reputation, Allah disgraces him. He who shows patience and forbearance Allah gives him a double reward. He who disobeys Allah, Allah chastises him.
I seek the forgiveness of Allah.
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I seek the forgiveness of Allah.
This speech is too eloquent to need any comment.

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THE FIRST JUMUAH KHUTBHA

On the morning of Friday Muhammad (peace be upon him) [illegible] towards Madinah amidst the cordial greetings of the Madinite followers who had lined his path. He halted at a place in the vale of Banu Salim and there performed his first Friday prayer. The address which he delivered is marked by matchless eloquence, exhortation and eulogy of the Faith and succinctly sums up the spirit of Islam:

Praise be to Allah, I seek His help, guidance and forgiveness and declare my implict faith in Him and abhor Kufr. I declare that Allah is One and Muhammad is His Messenger whom his Sustainer has blessed with guidance, light and wisdom and has sent him to the people at a time when the Ambiyaa (A.S.) had ceased to come and the people had forgotten the teachings of the previous Nabi (A.S.) and were led astray. The Day of Resurrection is at hand. Whoever obeys Allah and His Prophet finds righteousness and whoever disobeys goes astray beyond doubt, and is in error manifest. I admonish you to fear Allah. The best advice that a Muslim can give to his brother is to exhort him to observe piety. Avoid that which Allah has commanded you to avoid. There is no better precept than that of piety and Fear of Allah. These are the sources of strength and help in the next life. Your relation with Allah, whether in the seen or unseen sphere of your life, should be based on truth and fidelity and this objective can be best achieved when you have no other end to pursue except that of seeking the pleasure of Allah. Such a course of life will enable you to get honour and fame in this world and it will prove to be a boon in the Hereafter, when man stands badly in need of good actions and wishes that there had been a great distance between him and misdeeds. Allah admonishes you with His Power and Authority and this He does because He is very Compassionate and Merciful. Allah is Truthful and fulfils His promise, as He says in the Qur'an: "My words cannot be changed nor am I indeed unjust to the slaves (1.29)." Therefore fear Him in this world and the world to come in the seen and in the unseen, since Allah grants redemption for sins and favours those with great rewards who fear Him. Such a person alone is, in fact, highly successful. Fear of Allah saves man from His wrath, His punishment and anger. This is what will brighten the faces of the people and elevate them on the Day of Judgment. Fear Allah, walk on the path of virtue and piety. Do not show any slackness in obedience to Allah. Allah has revealed the Book for your teaching and has made the right path clear for your guidance so that truth can be distinguished from falsehood. Just as Allah has shown you His favour, likewise you should obey Him sincerely and enthusiastically. Look upon His enemy as yours and exert your best for winning His favour. Allah has chosen you for Himself and has given you the title of Muslims. Allah has ordained that those who are to be destroyed will be swept away and those who are to survive, after the clear signs have come to them, would live with insight and on the strength of evidence (from the Sustainer). No power is of any avail to any one except that of the Power of Allah. Therefore remember Allah as much as you can and live for the Hereafter. The man whose relation with Allah is based on sincerity, Allah will help him against evil. None will be able to harm him. Allah's command is supreme over the people. But people cannot command Allah. Allah alone is the Master of all men and men have no share in His divinity. Therefore keep your relation with Allah on the right footing. Do not fear others. Allah is the greatest Protector. Allah is the Greatest and there is no Power but that of His (Al-Beidaya- vol 31:213)